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13.

A

SERMON

ON THE

Gunpowder Treason,

WITH

REFLECTIONS

ON THE

LATE PLOT.

BY

THOMAS WILSON Rector of *Arrow* in *Warwickshire*.

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UMI

A

SERMON

ON

PSALM CXXIV.

If it had not been the Lord who was on our ſide, now may Iſrael *ſay*, &c. to the end.

NO notice is given what was the particular occaſion of the penning of this Pſalm; but we ſee in general it was ſome eminent deliverance; which the Pſalmiſt commemorates, acknowledging God to be the Author of it, and exciting *Iſrael* to bleſs his holy name for it. The whole is ſutable to our preſent buſineſs of celebrating our deliverance from Popiſh Conſpiracy. The which I wiſh we may do with the devotion and hearty affection of this holy man, for this will be acceptable to God, who delights to hear his People ſpeaking of his mer-

cies, and ſhewing forth his power and wonderful acts, and ſinging of his righteouſneſs cordially and reverently. And it will be obligatory to him to follow us ſtill with his goodneſs, and to heap more benefits upon us: and pleaſant will it be to our Souls, when in a ſenſible manner we remember how the God of Heaven owned and favoured us, and mightily wrought for our deliverance. And finally it will be profitable to us, our hearts upon the due conſideration of his love and bounty, and power and marvelous doing, being excited both to ſerve and truſt in him the more at all times, and to the end.

In the *Pſalm* there are theſe things to be obſerved, every one ſuitable to our preſent Solemnity, which therefore I ſhall accordingly apply: *viz.*

I. A *Danger.*
II. A *Deliverance.*
III. A *Thanksgiving.*
IV. A *Confidence in God.*

I. The *Danger.* It is variouſly expreſſed, and with great emphaſis: *Firſt*, it is ſaid, *Men roſe up againſt us.* Which I judge rather means an open inſurrection, than a ſecret combination: and herein indeed there is ſome difference betwixt

Iſraels

Iſraels caſe and ours. But yet our danger was not the leſs for this, but rather the greater. For open enemies we may either hide our ſelves from, or elſe make preparation againſt: whereas there is no defence, neither eſcape (unleſs heaven aſſiſt) when men work under Ground, and lay in Barrels of Powder, which kindles in a moment, and as ſuddenly deſtroys. And there is ſomething in the *Pſalm* ſutable to this. It is this expreſſion (which again ſhews the *Danger*:) *If the Lord had not been on our ſide, they had ſwallowed us up quick.* Like as when the Earth opened and ſwallowed up *Korah* and his Company: or like as when Fire fell down from Heaven ſuddenly upon *Sodom*, and conſumed the Inhabitants: or like as when an hungry Lion tears his prey, or rather when a Whale ſwallows a Man alive: or like as when a Deluge overflows, or a violent Torrent ſnatches us away, or the raging Waves of the Sea involve us. And ſo is it ſaid, *Then the waters had overwhelmed us, the ſtream had gone over our Soul: then the proud waves had gone over our Soul.* And no more mercy in our Adverſaries than in thoſe Creatures, either the Lion or the Whale, or Fire, or Water, or the Earth when it cleaves aſunder and ſinks under our Feet: and

I may add, no more mercy than in the Devil. For his Children they were, acted by his Spirit, and his work they undertook, which is to deſtroy: we have had experience of their bloody hands and cruel nature; * who have ſlain thouſands of thoſe they call Hereticks, and have racked and tortured and mangled their bodies, burned them alive at the ſtake, bored out their eyes, ripped up their bellies, held their hands in the flames of candles and their feet in boyling oil, and in ſuch cruel manner have tormented and killed, as only infernal furies could invent: and there is ſomething in the *Pſalm* that ſignifies this (which we are further to take notice of, as that which expreſſes the *Danger*:) for it is ſaid, *Their wrath were kindled againſt us.*

* Uſſer. *de Eccleſ. ſucceſ. cap.* 9. 10. Temple's *Iriſh Rebellion.* Fox's *Acts.* Clark's *Martyrol.*

And truly not a little did our Enemies rage, but even like the fire of a furnace, or like the fire of hell it ſelf: and they rage ſo ſtill, for they have been long vexed that they have loſt their precious things, and are ſpoiled of their glory; that their wealth is departed from them, and maſſes and indulgences, and their trumpery of beads and girdles, candles and oil, and ſuch like ſtuff is undervalued and will not ſell at the old rate: and that which hath vexed them as much as any thing, is that light is broken

ken forth which reproves their deeds of darkneſs and diſcovers their ſhame and nakedneſs, and that holineſs is advanced, which troubles their ſore and evil eyes. For *Cain* hated his Brother for no other reaſon but becauſe * *his own works were evil and his Brothers righteous.* And the wicked ever ſince the beginning of the world have perſecuted the juſt out of meer enmity of nature. And then as our *Romiſh* Adverſaries have been long vexed, ſo have they as long hoped for a day of vengeance wherein they might ſatiate their fury. And no queſtion it would be like hungry dogs, or like lions that have been long tied up without meat, by devouring; as they have often made it manifeſt enough by ſhewing their teeth and barking, by houling and roaring, by their helliſh conſpiracies and bloody attempts. And remember we again (as it is here ſaid) that *if the Lord had not been on our ſide, we had been ſwallowed up.* As we were near periſhing, ſo we had periſhed, if he the Almighty and Gracious God had not ſtretched out his hand and ſaved: For as for us we knew not the matter, till he by his Providence diſcovered it; and therefore could do nothing for our delivery. There is yet ſomething more in the *Pſalm* which expreſſes the

* 1 *Joh.* iii. 12.

Danger; and that is the ſaying, *Our Soul is eſcaped as a bird out of the ſnare of the fowlers.*

And as *Iſrael* was like a bird in the ſnare, ſo were we: the net was caſt about us, and there wanted only the drawing of it (which a ſmall force could do) and the fowlers were haſtning to the ſlaughter: the train was laid and inſtruments of death prepared, and there remained nothing but putting the lighted match to the powder: ſo near were we unto death. And the expreſſion, *Our Soul is eſcaped*, invites me to obſerve that our *Souls* as well as our Bodies were in this eminent danger. For their deſign was to introduce their abominable doctrines and idolatrous worſhip, which are as dangerous as poiſon it ſelf, and of a worſe conſequence than their fire and fagots; tending to kill eternally, the Soul in the other world, as their cruel hands kill the body in this: and let me tell you, when Government is altered, and a falſe Worſhip commanded and eſtabliſhed, and upheld by ſupream Authority; then alaſs poor Souls are eaſily ſeduced, and ſome through fear, ſome through flattery, ſome for worldly gain, ſome by example, and ſome through cuſtom and education fall away, and multitudes by one means or other turn about preſently,

preſently, though to their own deſtruction. And therefore let me inſert here my earneſt requeſt and exhortation in the Lord, that all Proteſtants pray for our Proteſtant Governors and Government.

Now conſidering all this, the ſecrecy of the Plot, and the rage and malice, and power and bloodineſs of our enemies, and their abominable doctrins and worſhip, and the near approach of the execution of their intended villany, we cannot but be ſenſible that our *Danger* was exceeding great.

Reflecting upon what hath been ſaid, I cannot but demand your judgment in one particular before I proceed; and that is this, whether theſe men that are ſo converſant in plots and conſpiracies; that plot and conſpire the death and ruin of others; that plot and conſpire againſt their Prince, and the ſupream Council of the land; that plot and conſpire after ſuch a bloody and deviliſh manner; that kill and deſtroy, and exerciſe ſuch barbarous and inhuman cruelties; and all this againſt peaceable and quiet people, and ſuch as are more ſound in the faith, and more holy in their lives than themſelves: whether I ſay theſe men have the ſpirit of God and the power of holineſs in their

hearts?

hearts? whether they are Miniſters of *Jeſus Chriſt*, Prieſts of God, Prieſts of Righteouſneſs? whether their Head and Father the Pope that abets them in theſe practices and ſtirs them up to them, be the Succeſſor of Saint *Peter*? whether *Chriſt*'s Holy Vicar? It ſeems to me, and it is altogether true without contradiction, that they are like the *Beaſt* in the *Apocalyps* that *kills* thoſe that will not *receive his mark in their foreheads, nor worſhip his Image*: And that they are like that *Babylon* (if not the very ſame) the *great Whore*, whom St. *John* ſeeing things to follow afterward in the Church, ſaw *drunken with the blood of the Saints, and with the blood of the Martyrs of* Jeſus. * For I ſee them not ſo cruel to any as to *Saints*, as to thoſe that fear God and worſhip him purely according to his plain truth, as it is recorded in the Scriptures. I demand again, whether theſe men (like good Chriſtians) do according to St. *Paul*'s admonition, † *Study to be quiet, and as much as lieth in you, live peaceably with all.* And whether they obſerve his other like injunction, * *Endeavour to keep the Unity of the Spirit in the Bond of Peace.* And whether they are like our *Saviour* that came not to *deſtroy mens lives, but to ſave them*: and that † *rebuked* his Diſciples for deſiring him that they might *Com-*

* *Rev.* xi. 15, 16, 17, & 17. 6.

† 1 *Theſ.* iv. 11. *Rom.* xii. 18.

* *Eph.* iv. 3.

† *Luke* ix. 53, 54, 55, 56.

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mand fire to come down from Heaven and conſume the Samaritans, *becauſe they did not receive him.* And in a word, whether *Bloody Jeſuits* and merciful *Jeſus* are alike.

II. The *Deliverance*, which we have ſet down in theſe words, *Our Soul is eſcaped as a bird out of the ſnare of the fowlers : the ſnare is broken, and we are eſcaped.* Alaſs the ſtrength of a bird is as nothing to the breaking of the fowlers net; ſo that if ſhe get out thence and fly away, it is a ſtrange accident: And no more was our ſtrength to the extricating of our ſelves out of the net and gin and trap, all the ſubtil devices and complicated intanglements and killing inſtruments of our enemies. That we eſcaped then was a wonder, and that the ſnare was broken whereby we did eſcape, was the work of Gods own hand: and is it not his doing, when (according as it is ſaid again) *proud waves* did not ſwallow us up; when *waters* and a *ſtream* coming upon us, did not overwhelm and drown us: when *kindled wrath* did not conſume us: And in theſe words alſo we are ſhewed our *Deliverance* and whence it was, *The Lord did not give us as a prey to their teeth.* For he *could* have delivered us up into their hands, and he *might* have done ſo with *juſtice* enough, becauſe

of our ſins: and therefore as it was his *Power*, ſo it was his *Goodneſs* that ſaved us. And ſeeing that the combination was *ſecret* and the plot carried on with all ſubtilty, we diſcern again that it was his *Eye* (to which nothing is hid) that diſcovered it. And add we, that the *Deliverance* was from death and murther, from war and confuſion, from *Popery*, which is ſtuffed with all that is naught, with pride and avarice and luxury, with lies and feigned miracles, with wicked craft and treachery and diſſimulation, with rebellion and horrid cruelty, with ſuperſtitions innumerable, and abominable Idolatry. And that the deliverance was of *King* and *Parliament* and a whole *Realm*, and of thoſe that deſerved no ſuch thing at their hands as they intended. And finally that it was the deliverance of *Gods own people*, that have abandoned the corruption of his Religion, and that have embraced the truth as it was delivered to the World by his Servants the Prophets and Apoſtles of our Lord *Jeſus Chriſt*, and that deſire to live in his fear, and to ſerve him acceptably with pure worſhip according to his own will, not mans, that their Souls may be ſaved. Conſidering all this, I ſay, the deliverance was *wonderful*, and a *good* work, and from *God* it came.

came. So that upon the whole we may juſtly ſay with the *Pſalmiſt*, *If it had not been the Lord who was on our ſide, when men roſe up againſt us: if it had not been the Lord who was on our ſide, they had ſwallowed us up quick. Our help was in the Name of the Lord, who made Heaven and Earth.* And therefore unto him is due Praiſe and Bleſſing, and Glory and Thanksgiving: which is our next particular.

But before I enter upon it, let me put in here one thing which is worthy of the Obſervation both of us and our adverſaries: and that is, that as God hath delivered us, ſo he *will deliver* us ſtill, if we ſtill hold his Truth without corruption, and keep our ſelves in innocence; renounce error and falſe worſhip, and live ſoberly, righteouſly, and godly. For he will maintain his own Doctrine, and defend them that profeſs it, and that withal fear his Name; and he will puniſh his Enemies, and bring to nought their devices, and diſſolve the attempts of deceivers and bloody-minded men. He is the Tower and ſtrong Caſtle, and the Rock and Mount of *Iſrael*: he is their ſhield and defence. We have ſeen by long *experience* that God hath defended his Saints and true worſhippers, every Age from the beginning of the world affording numerous inſtances hereof. And not only ſo,

but we have his *promiſe* written down, and an hundred times repeated in his Book, that he will defend them. Read a little: *Prov.* xi. 3. *The integrity of the upright ſhall guide them: but the perverſeneſs of tranſgreſſors ſhall deſtroy them,* V. 6. *The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in their own naughtineſs.* V. 20, 21. *They that are of a froward heart, are an abomination to the Lord: but ſuch as are upright in their way, are his delight. Though hand join in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.* And Chap. xii. 3. *A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved.* V. 7. *The wicked are overthrown and are not: but the houſe of the righteous ſhall ſtand.* V. 13. *The wicked is ſnared by the tranſgreſſion of his lips: but the juſt ſhall come out of trouble.* And ſeeing that this is ſo, it is without cauſe that we fear what evil men can do, whilſt we do not make our ſelves like unto them, turning aſide from God into crooked paths, and provoking him by the like offences againſt our ſelves: and it is alſo but a vain thing, meer folly and madneſs, for our adverſaries to attempt any thing againſt us, and to think to eſtabliſh themſelves by wicked enterpriſes, though carried on with the

the greateſt ſubtilty and adjutant power. For do they think to kill, and ſo to flouriſh? to rebel againſt the Lords Anointed, and the Higher Powers which he hath ordained, and ſo to proſper? to drink the blood of Saints, and ſo to grow fat? Blood hath a cry, and a loud cry, and it will be heard: and right dear to God is the blood of his Saints. And *Jezebel*, (ſuch an one that had little ſenſe of holy things, and indeed little knowledge of Gods ways and works) could ask the queſtion, * *Had* Zimri *peace who ſlew his Maſter*? As having obſerved this, that ſuch ſlayers are ſlain themſelves, are purſued with troubles, and commonly come to a fearful end: as there are many inſtances of this nature recorded in the Hiſtory of the *Judges* and *Kings* of *Iſrael* and *Judah*. And this woman might have reflected upon her own action, and have ſaid to her ſelf in like manner, *Shall* Jezebel *have peace who ſlew* Naboth? And the ſame indeed was verified in her: † for as ſoon almoſt as ſhe had ſpoken the word, ſhe was caſt out of the window of her Chamber, and daſhed upon the ground and trodden to pieces by *Jehu*'s horſes. Wherefore the only way for our Adverſaries to proſper is to keep themſelves in the ways of *Righteouſneſs*: and

* 2 *King.* ix. 31.

† *Verſ.* 32. &c.

let them do ſo as much as they pleaſe, and effect againſt us what they can: for we know that then they will not have the heart to hurt us, and not only will forbear to lay axes and fagots, and ſuch tormenting things upon us, but will not ſo much as preſs us with an heavy hand. But as for *Iniquity*, they will never eſtabliſh themſelves by that; and their unrighteous machinations and actions are but like making ropes of ſand to pull down a Tower, and like the Thief's twiſting of Cords to hang himſelf. For *David* hath told us from his *experience* and obſervation, that * *the wicked are ſnared in the works of their own hands.* And not only ſo, but he hath delivered it unto us from the *mouth* of the Lord as an *eſtabliſhed truth*, that ſo it ſhall be; that † *their miſchief ſhall return upon their own heads, and their violent dealing ſhall come down upon their own pates; and that their ſwords which they have drawn out to ſlay the upright, ſhall enter into their own hearts; and their bows which they have bent againſt the poor, ſhall be broken.* Only in this one thing may our adverſaries be feared, namely in their *enticing* of us to *ſin*; as *Balaam* taught *Balak* to draw *Iſrael* to *fornication* and *Idolatry*, for which cauſe (they yielding thereunto) the *wrath* of God fell upon them, and they

* *Pſal.* ix. 16.

† *Pſal.* vii. 16. & xxxvii. 14, 15.

they were *deſtroyed* by a Plague. * And therefore in this matter let us take good heed to our ſelves: for their temptation, and this kind of ſmooth and ſoft dealing is more to be feared than their plots and menaces, and murthering inſtruments: their *Fornication* and *Idolatry*, if we hearken to their charms, and betake our ſelves to theſe abominations, will do us more injury than their gun-powder and knives, and bills and ſwords. But yet though by this means they may bring down *judgments* from Heaven upon us, yet ſhall they not hereby *eſtabliſh* themſelves, but ſhall be *puniſhed* with us for the ſame *wickedneſs*, and for their *Temptation*. And ſo it fell out both to the *Midianites* that *tempted* and defiled *Iſrael*, and to *Balaam* that gave the *Counſel*. For God ſaid thus, *Vex the* Midianites *and ſmite them: for they vex you with their wiles, wherewith they have beguiled you in the matter of* Peor. *Num.* xxv. 17. 18. And ſo it was done, as we read Chap xxxi. 7. &c. *They warred againſt the* Midianites, *as the Lord commanded* Moſes: *and they ſlew all the males; and they ſlew the Kings of* Midian; Balaam *alſo the ſon of* Beor *they ſlew with the ſword. And the Children of* Iſrael *took all the women of* Midian *Captives, and their little ones. And* Moſes *ſaid unto them, have ye ſaved*

* *Rev.* ii. 14. *Num.* xxv. 1. &c. *Num.* xxxi. 16.

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all the women alive? Behold, theſe cauſed the Children of Iſrael *through the counſel of* Balaam *to commit treſpaſs againſt the Lord in the matter of* Peor, *and there was a Plague among the Congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.* So that by no *wicked* way, neither by *temptation*, nor by *conſpiracy*, can our adverſaries *proſper*. Flouriſh they may for a time; but then they ſhall wither as the graſs: and lay their hands and rods upon our backs they may; but they ſhall not alwaies abide there, for the Lord will deliver his people out of the hand of the oppreſſor and the unrighteous man. And ſo ſpeaks *David*, with whoſe eminent and comfortable words I conclude this matter: *Pſalm* xxxvii. 24. to the end, *The good man though he fall, ſhall not utterly be caſt down: for the Lord upholdeth him with his hand. The Lord loveth judgment, and forſaketh not his Saints; they are preſerved for ever: but the ſeed of the wicked ſhall be cut off. The wicked watcheth the righteous, and ſeeketh to ſlay him. The Lord will not leave him in his hand, nor condemn him when he is judged. I have ſeen the wicked in great power, and ſpreading himſelf*, &c.

III. The

III. The *Thanksgiving*. We have it in theſe words, *Bleſſed be the Lord, who hath not given us as a prey to their teeth.* And conſidering that if we had fallen into the power of *Romaniſts*, they would have uſed us as hungry and ravenous beaſts do their *prey*, tearing it in pieces and devouring, we muſt acknowledge that the bleſſing which we render unto the Lord for our deliverance, muſt not be a faint breath, but all the affections of our Souls, the moſt hearty praiſe. And what is due to him that hath ſaved us from the *fowler*, from the *lions teeth*, from the *ſtream* and *proud waves*, from the *wrath of enemies*, and that wrath kindled of hell and boiling-hot? for truly we cannot reaſonably believe that the wrath of any enemies is hotter than that of ours, *Papiſts*, who have all along exerciſed the ſharpeſt ſeverities. Now a man looking back upon the dangers which he hath eſcaped, and remembring how he walked over a deep well ſlenderly covered, and did not fall into it; and how he paſſed through a company of wolves and bears and lions, and was not devoured: Oh how will he rejoyce, how will he thank the Lord, and what a lively ſenſe of the mercy will he carry in his heart all the days of his life? And may the remembrance of this

mercy which this day we received from the Lord, never be defaced ſo long as time ſhall endure; nor the quick ſenſe of it abate, neither in us, nor in our Children after us, till we ſhall be free from the cruelties and malice and conſpiracies of Popiſh Enemies. Which will be when they ſhall be converted from their Errors, and changed from their ſavage nature, and the myſtical *Babylon* ſhall be deſtroyed; or when we ſhall be removed from Earth to Heaven. If we owe God praiſes for our life, health, and food, for preſervation in time of war, famine, and peſtilence, for recovery out of deſperate ſickneſs; what greater praiſes do we owe him for the enjoyment of our *Proteſtant Religion*, and for our deliverance from ſlaughter, from confuſion, from ſtrange tortures, from cruel deaths, from *Popery*, which is a maſs of evils? for I put you in remembrance again, that not only evil to our *Bodies* was deſigned, but a worſe miſchief to our *Souls*. Bleſſed be God then, that our *Religion*, which is ſpiritual, ſubſtantial and lively, is not turned into idle and dead *Ceremony*, ſhews and gazings, croſſes, beads and reliques: that the Holy *Scriptures* are not kept from our people, and that we have not *Prayers* in a language which they *underſtand not*, whereby

whereby the affection (which alone makes the ſervice acceptable to God) is quite deadned and killed: that we are not taught to pray to *Angels* and *dead Saints*, and to ask of them *protection, grace, pardon*; ſaying, * *O Bleſſed* Peter, *to whom power is given to open and ſhut Heaven; looſe by thy word the bonds of our ſins.* † *O ye Apoſtles, who ſhut and open Heaven, heal our ſick minds, increaſe our vertues.* * *O Mother of God, eſtabliſh us in peace, looſe the bonds of the guilty, bring light to the blind, drive away our evils, procure for us all good things. Make us free from ſins, and mild and chaſt.* And bleſſed be God that we do not creep and kneel to an *Image* and ſay, * *Tree on which* Chriſt *did hang. O Croſs,* † *hail* [or, peace, or happineſs to thee] *our only hope, increaſe the righteouſneſs of the righteous, blot out* [or, aboliſh] *the ſins of the guilty. O Croſs which alone waſt worthy to bear the talent* [or, price] *of the world: ſweet wood, bearing the ſweet nails, the ſweet weights: ſave the preſent company gathered this day together to praiſe thee.*

* Rom. Breviar. feſt. Jan. *Beate Paſtor Petre, clemens accipe voces precantum, criminumque vincula verbo: eſolve, cui poteſtas tradita aperire terris Cœlum, apertum claudere.*

† Ib. Commun. Apoſt. *Apoſtolorum gloriam tellus & aſtra concinunt. Vos ſeculorum Judices qui templa cœli claviſtis ſanate mentes languidas: augete nos virtutibus.*

* Ib. Offic. Mar. *Dei mater alma, ſunda nos in pace. Solve vincla reis, profer lumen cæcis, mala noſtra pelle, bona cuncta poſce. Nos culpis ſolutos, mites fac & caſtos. Vitam præſta puram, iter para tutum, ut videntes Jeſum ſemper collætemur.*

* Ib. Feſt. Maij. *Arbor, ornata Regis purpura, electa digno ſtipite tam ſancta membra tangere: cujus brachiis pretium pependit ſeculi. O Crux ave ſpes unica, piis adauge gratiam, reisq; dele crimina. O Crux, quæ ſola fuiſti digna portare talentum mundi, dulce lignum, dulces clavos, dulcia ferens pondera: ſilva præſentem cœtervam in tuis bodie laudibus congregatam.*

† Ave. χαῖρε. Luk i. 28.

thee. And bleſſed be God that we are not taught nor incouraged, nor tempted to *rely* upon the *penances* and *ſatisfactions*, *maſſes* and *ſacrifices*, *abſolutions*, *pardons* and *indulgences* of others, as if they could hereby *prevent* our falling into *Hell-torment*, and being fallen into *Purgatory-torment*, could *deliver* us out of it. And bleſſed be God that we call not Sacramental *Bread* and *Wine*, our *Lord* and *Saviour*, falling down and adoring them with *divine* worſhip. And bleſſed be God that we ſee not his faithful ſervants impriſoned and tortured, and burned for refuſing to ſubmit to theſe abominations. All which evils we might have ſeen, if our Adverſaries had prevailed: Bleſſed be God for our King and Parliament, our wholſom Laws, our peace and ſafety, and our lives. Bleſſed be God for our miniſters, and for ſound doctrin, and the pure truth of the Goſpel. Bleſſed be God for the ſalvation of our Souls: all which we might have loſt, ſome of which we ſhould certainly have loſt, if *Romes* deſign now and at many other times had ſucceeded. Bleſſed be God from our whole heart for his manifold mercy to us both now and evermore.

IV. The *Confidence in God*, which theſe words deſcribe, *Our help in the name of the Lord, who made Heaven*

Heaven and Earth. That is, our help was, is, and ſhall be in the Lord of Heaven: They had found that God had ſaved them, and they were reſolved to *truſt* in him ever after. And well may we do ſo, who have had the ſame help and favour from him in like eminent danger: and as his *goodneſs* invites us to truſt in him, ſo doth his *power*, he being the Almighty and only Supreme that *made Heaven and Earth*, and therefore can do what he pleaſeth, diſſolve the forces of the mighty and blow away the devices of the cunning, fetter all the Devils of Hell that riſe up againſt us, and by his Command turn them back in their furious rage. And we are again to remember his *Eye* that ſeeth in the dark and ſecret places where wicked men plot miſchief: and his *Providence* that is over all his works even to a ſmall Sparrow: and his *Promiſe*, that he will defend his people, and oppoſe his enemies. And now as we *truſt* in him, there remains nothing elſe for us to do, but to *keep his Laws* diligently and to walk before him with an upright heart: for then ſhall we ſurely find his help. They work wickedneſs; and can they truſt in him? If they do, it will be in vain: the impudence indeed they have as to look up to Heaven when they are as deep as Hell

Hell in their wicked conſultations, and to ſay maſſes and make prayers to the God of righteouſneſs for the cutting of innocent mens throats, and for the accompliſhing of ſuch unrighteouſneſs as the Devil only puts into the hearts of his ſlaves, and which only he and his children would rejoyce to ſee accompliſhed. But do they indeed truſt in God? It is rather in the Devil, in their invented viſions and feigned miracles, in their plots and perverſe deeds, in their diſſimulation and treachery, in their rebellion and murthers: for I ſee that to theſe they betake themſelves continually, as thoſe that have no hope otherwiſe to prevail. And no wonder, for a falſe Religion muſt have indirect means to help it up, and a bloody Faith will make bloody work; they deviſe a cunning device, and gather together the powers of the Earth; and now ſay they we ſhall prevail; we will fall upon them before they be aware and will deſtroy; we will terrifie with torments, and we will take away their chief men by death, and as for the reſt they will not dare to ſpeak. But, alas, all this is as weak as a feather, and as vain as that which is moſt ſo, becauſe *he* is againſt them that *made Heaven and Earth*. "For the Lord hateth the workers of iniquity

"(as

" (as the *Pſalmiſt* ſpeaks) and abhorreth bloody
" and deceitful men. He loveth the faithful,
" and plentifully rewardeth proud doers. The
" righteous Lord loveth righteouſneſs, and his
" countenance doth behold the upright. He
" will be a refuge for the oppreſſed, a refuge in
" time of trouble. And they that know his
" name will truſt in him; for he hath not for-
" ſaken them that ſeek him. For who is God
" ſave the Lord? or who is a rock ſave our
" God? Ariſe, O Lord, and let not man pre-
" vail; let the heatheniſh people be judged in
" thy ſight. Put them in fear, O Lord, that
" they may know themſelves to be but men.
" Deſtroy thou them, O God; let them fall by
" their own counſels: caſt them out in the
" multitude of their tranſgreſſions, for they have
" rebelled againſt thee. But let all thoſe that
" put their truſt in thee rejoyce; let them ever
" ſhout for joy becauſe thou defendeſt them:
" let them that love thy Name be joyful in
" thee. For thou Lord wilt bleſs the righteous,
" with favor wilt thou compaſs them as with
" a ſhield. *Amen.*

But let me add a few words more becauſe of the *new attempts* of our Adverſaries, who like their Fathers have again conſulted with the Devil

Devil and the grand wickedneſs of their hearts, *to kill our King, ſubvert our Government, and change our Religion.* But remember, Dear Brethren, that men cannot curſe thoſe whom God will bleſs, except it be with their tongues, which is only a *brutum fulmen*, a *Popes Bull*, a clap of Thunder without the bolt. And be ye ſure that thoſe God will bleſs that love and ſerve him, keeping themſelves from ſin and following peace and holineſs with a pure heart: as *Balaam* (after he had attempted ſeveraltimes to move God againſt *Iſrael*; for this end building *ſeven Altars* and offering upon *every one* a bullock and a ram, and *repeating* this again and again) confeſſed, ſaying, * *God hath bleſſed, and I cannot reverſe it. He hath not beheld iniquity in* Jacob, *neither hath he ſeen perverſeneſs in* Iſrael. *The Lord his God is with him, and the ſhout of a King is among them. Surely there is no enchantment againſt* Jacob, *neither is there any divination againſt* Iſrael. And if the caſe be ſo, that God ſees not iniquity among us (not ſuch as that he will *curſe* us for it, *perverſeneſs*, and *rebellion*) then may we boldly ſay, Let the ſons of *Belial* conſpire and contrive what they can: let the *covetous Prieſts* build ſeven Altars and add ſeven more to them, and let them offer upon every one ſeventy times ſeven

* *Num.* xxiii. 20, 21, 23.

ſeven bullocks and as many rams, *Maſſes*, *Reliques*, *Candles*, *Hoſts*, and what they pleaſe: let them lay their crafty heads together, and call up all the Devils of Hell to their conſultation: let them prepare all ſorts of deadly inſtruments, and fortify themſelves according to their cunning, and gather together the Kings of the Earth againſt us: Tuſh, it is in vain, and the evil which they deviſe they are not able to bring to paſs: * *He that ſitteth in the Heavens will laugh*; *the Lord ſhall have them in deriſion: he ſhall ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.* We fear, I ſee, deceitful workers, ungodly plotters, ſerpentine Jeſuits, bloody Papiſts; and ſo we do Witches, Sorcerers and Conjurers. But much rather may we fear our wickedneſſes, than all the generation of this black rabble in Earth and Hell. And as the preſence of ſome of theſe malicious and miſchievous creatures ſtrikes ſome into trembling; ſo would to God we were all as much afraid of ſin, and did not take this more dangerous enemy ſo near unto us and love its Company ſo dearly as to invite it to our houſe and put it into our boſom and let it lodge with us from day to day all the year about.

* Pſal. ii.

But Sirs, what can you do? you that put the Nation into fear with your evil machinations, you *Sons of Rome*? You can ſmite, you'l ſay; you can torment, you can burn, kill and deſtroy us. *Some* of us you may, but *all* you ſhall not: and the Devil can do as much as this, and this is right well in his eyes. But can you pull the Sun out of Heaven, or toſs about the Mountains? Neither ſhall your *Hell-gates* prevail againſt the *Church of Chriſt*, to throw it down and lay it waſt utterly, which is built upon the firmeſt Rock, and which that mighty Son of man, the Son of God, compaſſeth with his Arms. For God is ſtronger than the Devil, and will ſave his people from that evil Spirits rage and yours; otherwiſe he were not what aſſuredly he is, a loving and watchful Father. You remember the voice from heaven, * *Saul, Saul, why perſecuteſt thou me.* And you may thence obſerve that the troublers of his Church contend not with frail man only, but with the Mighty *Jeſus*, who can daſh you into pieces in a moment: And you may conclude from the ſame words, that he will not always ſuffer himſelf to be bruiſed and beaten, perſecuted and afflicted. And do you not think that we can pray to our Father in Heaven, who can ſend

Acts ix. 4.

us more than twelve legions of Angels, which ſhall vanquiſh the Devil and his powers of darkneſs, your confederates in your wicked enterpriſes? And what? can we not kill you, as well as you kill us? Our ſtrength is as great as yours, but our will (thanks be to God) not ſo wicked. You cannot ſay in Conſcience that you fear any ſuch thing from us as we do from you, death, and burning, and tortures. And did you fear ſo much as loſs of Goods or Impriſonment? Were you not in quietneſs? Lived you not in peace and ſafety? Who troubled you? Did you not enjoy as much liberty in the exerciſe of your Religion as you could in reaſon expect? more I dare ſay you had than your Religion deſerves: that is, than your Latin-Service, your Half-Communion, your denial of Marriage to Prieſts, your Maſſes, Indulgences, Purgatory, and Papal-Supremacy, your Image-worſhip, your Invocation of Saints and Angels, your Adoration of Sacramental Bread and Wine, and ſuch like ſtuff deſerves. All which is *properly your* Religion, that which we call *Popery*, wherein you differ from us and from the truth of the Goſpel. I think you were blind and did not underſtand your own happineſs (as you eſteem this Liberty to be ſo:) or you

were mad and fooliſh and would endeavor to deprive your ſelves of it by abuſing your indulgent friends. But God now intends you a greater happineſs; and that is, to ſhame you out of your adherence to *Rome*, and to convert you from her corrupt Religion (I wiſh you were ſo wiſe as to embrace the opportunity and good providence:) when his providence namely diſcovers to your face your Popes and Prieſts, and other friends unrighteous doings, and raiſes up the ſpirits of all honeſt men againſt you for the ſame, and lays upon you ſome reſtraints and penalties to curb in your inſolencies and exorbitant actions, and to ſecure us from your Swords and Daggers, your Poyſons and Stabs, your *Coleman's* Confuſions, your *Fauks's* Powder, your *Iriſh* Rebellion, your *Spaniſh* Inquiſition and Invaſion, your *Paris* Maſſacre, your Queen *Mary's* Faggots, and Biſhop *Bonner's* butchers hands.

You boaſt of your *Loyalty* to our preſent *King* and his *Father*. But what you have done like Loyal Subjects, did it proceed out of a Loyal *Principle*, or out of *Neceſsity*? Was it *Faith* that acted you, or *Fate*? What you have done well, was it not for want of opportunity to do worſe, or for want of a *Popes Bull*, which tolerates

lerates and commands Rebellion? If Loyalty to an *Heretick Prince* (eſpecially when he is declared *Excommunicate*) be your Conſcience and Faith and Principle, then abhor and renounce your Pope and Church which teach you another Leſſon. For ſays your * *Lateran Council* under Pope *Innocent* the Third, thus: *Si Dominus temporalis requiſitus & monitus ab Eccleſia terram ſuam purgare neglexerit ab hæretica pravitate, per Metropolitanum & cæteros comprovinciales Epiſcopos Excommunicationi vinculo innodetur, & ſi ſatisfacere contempſerit infra annum, ſignificetur hoc ſummo pontifici, ut ex tunc ipſe vaſallos ab ejus fidelitate denuntiet abſolutos, & terram exponat Catholicis occupandam, qui eam exterminatis hæreticis ſine ulla contradictione poſſideant.* That is, *If a Temporal Lord being admoniſhed by the Church, neglects to purge his Dominion of Hereſie, let him be Excommunicated by the Metropolitan and the other comprovincial Biſhops, and if he refuſeth to ſatisfie within a year, let this be ſignified to the Pope, that thence he may declare his Subjects free from Allegiance to him, and expoſe his Dominion to be poſſeſſed by the Catholicks, who expelling the Hereticks may juſtly poſſeſs it.* And thus thundred Pope *Paul* the Third in his *Bull* againſt our King *Henry* the Eighth: * *Becauſe he hath caſt off obedience to the Church, he*

* *cap.* iii.

* *Hiſt. Concil. Trident.* p. 68.

is

is therefore deprived of his Kingdom, and his fautors of all their goods, honors and fortunes, his Subjects commanded not to obey him, Foreigners to have no Commerce with him, and all to take up Arms againſt him and his People, and to take unto them his Kingdom and Fortune for a Prey and Reward, and to keep his People in ſervitude, And thus ſays Pope *Pius* the Fifth, in his *Bull* againſt our Queen *Elizabeth*: *Regnans in excelſis hunc unum ſuper omnes gentes & omnia Regna Principem conſtituit, qui evellat, deſtruat, diſſipet, diſperdat, plantet & ædificet. Illius auctoritate ſuffulti, qui nos in hoc ſupremo Juſtitiæ Throno voluit collocare, de Apoſtolicæ poteſtatis plenitudine, declaramus prædictam Elizabetham, hæreticam & hæreticorum fautricem, eique adhærentes in prædictis, anathematis ſententiam incurriſſe: Quinetiam ipſam prætenſo Regni prædicti jure, necnon omni & quocunque dominio, dignitate, privilegioque privatam: Et item proceres, ſubditos & populos dicti Regni, ac cæteros omnes, qui illi quomodocunque juraverunt, à juramento hujuſmodi, ac omni prorſus dominii, fidelitatis, & obſequii debito, perpetuò abſolutos, prout nos illos præſentium auctoritate abſolvimus, & privamus eandem Elizabetham prætenſo jure Regni, aliisque omnibus ſupradictis. Præcipimuſque & interdicimus univerſis & ſingulis proceribus, ſubditis, populis, & aliis prædictis, ne illi ejuſve monitis,*

Camb. Annal. Elizab. p. 179.

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mandatis, & legibus audeant obedire. Qui ſecus egerint, eos ſimili Anathematis ſententiâ innodamus. That is, Chriſt *hath made* Peter *and his Succeſſor, Prince over all Nations and Kingdoms, to pluck up, deſtroy, ſcatter, conſume, plant and build. By his Authority, who hath placed us in this ſupreme Throne of Juſtice, We out of the plenitude of our Apoſtolick power, declare* Elizabeth, *as being an Heretick and a favourer of Hereticks, and her Adherents, to have incurred the ſentence of Excommunication, and moreover to be deprived of her pretended right to the Kingdom, and of all Dominion, Dignity and Priviledge whatſoever, and alſo the Nobility, Subjects and People of the Kingdom, and all others, who have ſworn unto her in any ſort, to be abſolved for ever from the ſaid Oath, and from all duty of Dominion, Allegiance and Obedience, and by theſe preſents we do abſolve them, and deprive* Elizabeth *of her pretended right to the Kingdom, and of all other things before named. And we command all the Nobles, Subjects and People, that they preſume not to obey her, or her Orders, Mandates and Laws: And thoſe that ſhall do the contrary we bind with the ſame Anathema.* We ſwear in the Oath of *Allegiance,* to *bear true Allegiance to our King, and to defend him againſt all Conſpiracies and Attempts which ſhall be made againſt his Perſon and Crown to the uttermoſt of our Power, and to do our*

beſt

beſt endeavour to diſcover all treaſons and traiterous Conſpiracies which we ſhall know or hear of to be againſt him. And is this an unlawful Oath? And may we break it? And can any one abſolve us from it? Would you plot Treaſon, and attempt the Death of your preſent King and the ruin of his Crown? And them that do ſo, will you not diſcloſe, if you know them? And we that have ſworn to diſcloſe ſuch perſons, if we can, ought we not in your judgment ſo to do? You ſee what your *Pope* and *Council* teach you, and in Mr. *Fowlis's Hiſtory of Romiſh Treaſons*, you may ſee an hundred or two hundred more Popes and Doctors of your Church which teach the ſame traiterous and rebellious Doctrin: but I hope ſome of you are of a better mind. And I deſire you to read again the former citations, and then with the words of St. *Peter* and St. *Paul*, that you may ſee how contrary to the Apoſtles your men teach you.

* 1 *Pet.* xi. 13. For ſays the one Apoſtle thus: * *Submit your ſelves to every Ordinance of man for the Lords ſake: whether it be to the King as Supreme, or unto Governours. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men. Honour the King.* And ſays the other Apoſtle,

* *Rom.* xiii. 1. * *Let every Soul be ſubject to the Higher powers.*

For

For there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the Ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. Render tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour. And is this plucking up, deſtroying, ſcattering and conſuming? Is this abſolving ſubjects from their Allegiance, and commanding them to take the Kingdom from their King? Is this depriving Kings and Temporal Lords of their Dominions? And remember that *Nero*, an heathen and monſtrous wicked man, and a perſecutor of the Chriſtians, was at this time King of the *Roman Empire*. And yet ſays the Apoſtle *Whoſoever reſiſteth the power* (be he *Peter* then, be he *Pope*) *he ſhall receive to himſelf damnation.*

Forbear, Bold Actors, for it is not now night, that you ſhould play your wicked pranks among us and not be diſcerned. Nor are our hearts ſo bad (though bad enough) as to love, or favour, or comply with your groſs errors, idolatrous worſhip, and helliſh practices. You and the Devil have too much corrupted us: but we are not yet corrupt enough to joyn ſociety with you. You have not yet

bored out our eyes, that we cannot look into the Bible, nor have you yet burned thoſe Sacred Writings (and I truſt never ſhall do either.) But if you ſhould, yet can you not extinguiſh the light of our Souls, any more than you can take the Holy Spirit from us: and whilſt that remains we ſhall abhor your ways. There are thouſands in our Land that will not bow down to your *Baal*; ſo clear is their knowledg, ſo great their courage, ſo ſtrong is their faith, ſo mighty their zeal for God, ſo upright are their hearts, ſo good their conſciences: though ſome timerous and more ignorant Souls you may deceive, and fright into a baſe compliance; but yet neither theſe, by all that you can do, will *love* your *Popery*.

Smite us (if God pleaſe) and we ſhall abhor your Church the more which delights in blood and cruelty; and feeling the unrighteous plagues of your hands, we ſhall more ſenſibly know what manner of perſons you are; and we will unite together (who are not yet ſo cloſe and kind among our ſelves as we ſhould be) with one Soul and ſhoulder againſt you. Smite us, and we will kiſs the Rod from our Heavenly Father's Hand, and will keep his Laws more perfectly. Smite us, and we ſhall

be

be better. And reſolved we are, do ye what you can, either tempt or kill, to ſerve the Lord, and to ſerve him better than we have done; not after your manner, with ſhew and pageantry, trifles and empty ſhadows, blind minds and ſtupid devotion, in candles, images and *agnus dei's*, oil, chriſm and water, beads and ſhaven crowns: but with heart and ſoul, purified and inlightned, in love, peace and patience, in ſobriety, juſtice and mercy. And then I tell you (what I know will ſound ſtrange in your ears) that you are *undone*, and your *Kingdom's ruin'd.*

Go on in the imaginations of your hearts, and fill up the meaſure of your Fathers, and then fall and die. For as *Baſil* taught the Chriſtians to ſay to their Perſecutors, * Ἐὰν πάλιν ἰσχύσητε, πάλιν ἡττηθήσεσθε, *If you ſhall again prevail, you ſhall again be overcome.* *Mat.* xxiii. xxxii. &c. * *Iſa.* viii. 9.

THE END.